

# REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

### Week ending the 3rd September 1910.

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## LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BENGALI.</b>					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 23.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.	Suresh Chandra Samajpati	15,000
7	"Birbhum Hitaishi"	Suri	Do.	Bibhuti Bhusan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti Brahmin, age 37,	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 42	850
11	"Daily Hitavadi"	Calcutta	Daily	Panchcowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh, Kayastha, age 45	2,000
14	"Dharma-o-Karma"	Ditto	Monthly	.....	.....
15	"Education Gazette"	Chinsura	Weekly	Shibnarain Bannerji, M.A., B.L. Brahmin.	1,500
16	"Ekata"	Calcutta	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto	Do.	Panchcowri Banerji, Brahmin	30,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
20	"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi"	Khulna	Do.	.....	.....
24	"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.	.....	.....
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman, Muhammadan, age 35; Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-weekly	Rev. Lall Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37	3,000
31	"Nihar"	Contai	Weekly	Madhusudhan Jana, age 50	200
32	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna	Do.	Sosi Bhusan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta	Monthly	.....	.....
35	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.	500
36	"Pratihar"	Berhampore	Do.	Kamakhyas Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	800
41	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
42	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly	.....	.....
44	"Soltan"	Calcutta	Weekly	Maulvi Muhammad Monirazzam, Musalman.	1,500



## LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BENGALI—concl'd.</b>					
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Mrinal Kanti Ghose, Kayastha, age 39	2,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
<b>HINDI.</b>					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	Newsadika Lal, Kayastha, age 26	200
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Ram Kishore Singh, Ondhia Kurma, age 30,	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36	1,000
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, Khettri, age 31	6,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	S. K. Tebrevala, Hindu, age 35	600
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa	200
60	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	200
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Pandit Jaganand	142
62	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
63	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
<b>PERSIAN.</b>					
64	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59	1,000
<b>URDU.</b>					
65	"Al Panch" ...	Bankipore	Weekly	Syed Husain, Muhammadan, age 36...	250
66	"Darus Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, Muhammadan, age 36.	400
67	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	380
<b>URIYA.</b>					
68	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41	.....
69	"Manorama" ...	Baripada ...	Do.	.....	.....
70	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32	700
71	"Sambalpur Hitaishini" ...	Bamra ..	Do.	Dinabandhu Garhnaik, Ohassa, age 35.	.....
72	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 53.	500
73	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48	600
74	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
75	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	1,000
76	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
77	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, Karmokar,	500



*Additions to, and alterations in, the list of Vernacular Newspapers.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
26A	"Muhammadi"...	Calcutta ...	Weekly ...	.....	.....
43A	"Surbarnabanik" ...	Do. ...	Do. ...	.....	.....
8A	"Biswadut" ...	Howrah ...	Do. ...	.....	.....

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## I.—FOREIGN POLITICS.

REFERRING to Reuter's telegram of the 19th August about the withdrawal of Russian troops, the *Namai Muquaddas Hablul*  
 Withdrawal of Russian troops. *Matin* writes:—

NAMAI MUQADDAS  
 HABLUL MATIN,  
 Aug. 22nd, 1910.

Since the new Cabinet despaired of the Russians withdrawing their troops from Persia as a just and friendly act due from a neighbour, it was obliged to seek help from other friendly Powers. It is hoped Russia would no longer make any more excuses for staying in Persia; but should she persist in her course, we have reason to believe she would have such a trouble, both internal and external, as would eclipse that which she had in Manchuria some time ago, and the revolution, that would spread in Russia, specially in that part of it which is inhabited by Muhammadans, would throw the one that occurred a few years before quite in the background.

Should the new Cabinet succeed in her attempt, Aga Mustuwafi-ul-Mamalik's Cabinet would be acknowledged as being the first and the best working cabinet of Persia.

Prince Bismark says, that in order that others should respect your rights, you must yourself be in a position to defend them. If Persia is anxious to maintain friendly relations with her neighbours, she should be strong enough to withstand their encroachments.

There are only two ways of achieving this: first, to organize a strong army being placed in the fore front of the programme of reforms, and to cast off the idea of improving the finances first, for it is not possible in the absence of a strong army; secondly, to shake off the fear of the foreign neighbours, who have kept the Persians in awe for their own purposes these hundred years. The appointment of a foreign adviser from among the nations that do not stand in awe of these neighbours is necessary for this purpose.

The paper then proceeds to point out the means by which the present Cabinet may secure the trust and confidence of the Persians, and to warn them to guard themselves against the mistakes of their predecessors which are (1) the suspicion of being in collusion with the neighbours, (2) disregard of the Sardar and the Sipahdar, and (3) appointment of old officers from a political motive.

The same paper, in exhorting the Persians to lay aside their personal quarrels and make common cause against the  
 Persia is in danger. neighbours, killing those who come in the way of the Constitutional Government of the country writes:—

On every side that we see, we find that this dear country of ours, which is six thousand years old, is in great danger. It is a pity that the sons of the same Persians, whose very names struck terror into the hearts of the hearer, are now completely terrorized by the Russians and afraid of their lives. Should they remain in this condition for some time longer, Persia, would be reduced to the condition of Egypt, Caucasia or Turkestan, and no amount of repentance would be of any avail.

They should therefore know that if they lay aside their personal quarrels and become one nation, no Power would dare oppose them, and the neighbours would bid adieu to our country and withdraw their forces from it for good.

Under the heading noted in the margin, a correspondent of the same paper plainly says that the neighbours want to reduce the  
 What do the neighbours want to do with Persia. Persians to the state of bought slaves, convert their *masjids* into churches and to blow the conch where there is now a call to prayer. The rebellions and disturbances of late are purposely fomented to prove the incapacity of the Persians for Constitutional Government. They do not wish that the Persians should awake from their sleep, or shake off their ignorance.

While the neighbours in the north want to make Persia as a province of the empire like Caucasia, those in the south want to introduce something like the Government of Egypt under their own control; consequently Russia sent some troops to Persia about 16 months ago, with a view to restore order in



the country, promising to withdraw them no sooner that object was gained, but we find that ever since she has been sending more and more troops to this country. We find the hands of Muhammad Ali, Saad-ud-daul, and Naib-us-Saltanat ever active in the internal and external affairs of the country and the fire of difference and quarrel being ever blown. In fact efforts are being made night and day to bring down the Persians on their knees before them.

In the interest of their children therefore the Persians should make a combined effort, and not rest till the last foreign soldier has left the sacred soil of the dear country. That the neighbours have anything but sinister motives with regard to Persia, is apparent from the fact that they are ever encroaching upon her, and not leaving her to pursue her own course of progress to which she is awakened.

**BHARAT MITRA,**  
Aug. 27th, 1910.

2. "Victory to the strong! Victory to the stick-holder! Such is the world's policy, such the secret of civilization."

Victory to the strong.

The *Bharat Mitra* [Calcutta] of the 27th August exclaims as above in referring to the statement of Sir Wilfred Laurier, the Prime Minister of Canada that he had no objection to the tax on Chinese being increased but he would rather risk the defeat of the present ministry than permit any increase of tax on the Japanese.

## II.—HOME ADMINISTRATION.

### (a)—Police.

**DAILY HITAVADI,**  
Aug. 24th, 1910.

3. Referring to the very strained feelings subsisting between the Hindus and the Musalmans of the Jhang district in the Punjab, the *Daily Hitavadi* [Calcutta] of the 24th August asks the Deputy Commissioner to take

The feeling between Hindus and Musalmans in the Punjab.

steps to bring back friendly relations between the two communities, and warns both communities that the mischiefs-makers, be they Hindus or Mahomedans, are sure to be severely punished by the authorities.

**SANJIVANI,**  
Aug. 25th, 1910.

4. Referring to a criminal case brought by one Srinath Halder, a fish-merchant, against Abdul Sovan, Sub-Inspector of Police of Fulbari in the Dinajpur district, who was charged with forcibly taking away fish from the man without paying its price, the

Alleged *zulum* by a police Sub-Inspector of Fulbari in the Dinajpur district.

*Sanjivani* [Calcutta] of the 25th August says that the case, though compromised, ought to be enquired into by the Government, and if found true, the offending Sub-Inspector should be severely punished.

**HITVARTA,**  
Aug. 25th, 1910.

5. Referring to the notification of the Bombay Government to confine the ensuing Ganapati festival to its religious aspect only, the *Hitvarta* [Calcutta] of the 25th August

Ganpati festival.

says, that it is not right to mix it with politics, but the difficulty now-a-days is to give a precise definition of the words "Politics," "Sedition" and "Revolution."

The paper here quotes some Sanskrit *mantras* taken from Ganesh Puran which mean "that reciting a certain *mantra* when in the presence of the king would secure a release from jail and king's custody. It would bring the king under one's control and conquer the subjects and the assembly." How dangerous! Ganesh Puran ought to be forfeited. Again in another work, viz., *Ek. Dantastotra* (hymn addressed to one-toothed god Ganpati), there is a *shloke* which means "that if recited twenty-one times a day for twenty-one days, there would be nothing in the three worlds that would be unavailable to him, and he would be able to achieve what is impossible to achieve, and become successful everywhere." Who would undertake to say that the Government Advocate, Mr. P. L. Roy, an enemy of the Hindu religion, would not call these hymns, etc., as seditious? hence we say that it is no easy task now-a-days to define the words "Politics" and "Sedition."

During the trial of the conspiracy case which is being heard at Dacca, prosecuting Counsel, Mr. P. L. Roy's address contain many things, which are likely to cause pain to the Hindus. The said Counsel is a Brahmo, and a renegade from his own religion. So we would have taken no notice of his



utterances, if they had been made at any public meeting; but his making such remarks in the capacity of a Government Advocate before a Court without any protest from the presiding Magistrate is very painful.

Referring to the worship of *Kali* alleged to have been advised by Babu Surendra Nath Banerji, he says: "It can not be conceived that any man with liberal education can urge idolatry or *Shakti Puja*." How impudent and satanic these words are directed against a religion, the followers of which form the majority in India, a religion most ancient, and counting on its followers highly educated and enlightened men at whose feet P. L. Roy can receive instruction for several years. He called it "Perverted religions doctrines." Is there no remedy against such utterances? If remarks like these had been made by a Hindu or a Muhammadan Barrister against the Christian religion, would the Magistrate have listened to them in silence without stopping this foolish Barrister from uttering such nonsense?

6. Referring to the remark made by the *Times of India* of Bombay, that the Ganpati festival has entirely lost its religious character and has been turned into a political festival, and that it ought therefore to be suppressed, the *Basumati* [Calcutta] of the 27th August says that as the organisers of the festival have given the necessary guarantees, Government should not listen to the wild utterances of the *Times of India* and should not mortify the entire Indian population by interfering with this ancient religious festival of the Mahrattas.

*BASUMATI*,  
Aug. 27th, 1910.

The Ganpati festival of Bombay and the Government.

7. Referring to the opinion of the *Times of India* that the names of writers of letters to Indian gentlemen seized at searches ought not to have been published unless produced before a Court of Justice, the *Hitvarta* [Calcutta] of the 25th August, while agreeing with the above opinion, observes that the matter did not attract the attention of the contemporary long before this. For years these letters are being seized by the police, and their writers put to shame by their names being published.

*HITVARTA*,  
Aug. 25th, 1910.

8. Referring to the speedy return of the letters recently seized by the police at Babu Krishna Kumar Mitter's house, the *Dainik Chandrika* [Calcutta] of the 25th August says that, in making house-searches, the police should first satisfy themselves about the reliable character of the information received by them, as unnecessary searches justly annoy the public. The writer, however, does not agree with the *Bengalee* newspaper in thinking that the delay in returning the papers seized on a previous occasion in the same house was due to any bad motive on the part of the police.

*DAINIK CHANDRIKA*,  
Aug. 25th, 1910.

The return of papers seized at Babu K. K. Mitter's house.

9. The *Samay* [Calcutta] of the 26th August says that all the letters of the Members of Parliament, together with the other things that had been seized by the police on the occasion of the search of Srijut Krishna Kumar Mitter's house, have been returned on the 22nd idem.

*SAMAY*,  
Aug. 26th, 1910.

The Calcutta Police and the letters of M. P.'s.

The paper asks, if it is not owing to the displeasure of the M. P.'s at the seizure of their letters, that the police have so soon returned them all and other things besides, although not even a letter of demand had been addressed to them this time. But, says the paper, last time more than a year had elapsed since the house-search and the sending of a letter of attorney by Krishna Babu's son, before the articles seized were returned. The paper asks, why the letters of M. P.'s were seized at all, seeing that the search-warrant had been for the seizure only of guns, shots, weapons, etc., and of letters connected therewith, while the letters in question had no connection whatever with weapons and ammunition. And the paper expresses a desire that the authorities might call for an explanation from the police.

10. The *Hitavadi* [Calcutta] of the 26th August thinks that, considering that nothing incriminating has been found in the recent search made at the house of Babu Krishna Kumar Mittra, the police ought to give out the name of the person on whose information, as is reported in the *Sanjivani*, they acted, so that the mischievous man may receive the punishment which he deserves.

*HITAVADI*,  
Aug. 26th, 1910.

The alleged informer against Krishna Kumar Mitter.



**BASUMATI,**  
Aug. 27th, 1910.

11. The *Basumati* [Calcutta] of the 27th August endorses the view expressed by the *Sanjivani*, that the name of the

The search of Babu K. K. Mitter's house.

man who gave information to the police of the existence of arms and ammunition in Babu Krishna Kumar Mitter's house, and who was described as his "own man," should be disclosed, in order to enable Babu Krishna Kumar Mitter to proceed against him for giving false information. Will His Honour Sir Edward Baker, be pleased to listen to this legitimate prayer?

**BIR BHARAT,**  
Aug. 28th 1910.

12. With reference to the search made in the house of Babu Krishna Kumar Mitter, editor of the *Sanjivani*, the *Bir*

Search in the house of Babu Krishna Kumar Mitter.

*Bharat* [Calcutta] of the 28th August hopes Government would accord to the request of the *Sanjivani*, that the police should disclose the name of the informer so that he may be prosecuted for lodging false information.

**HITAVADI,**  
Aug. 26th, 1910.

13. The *Hitavadi* [Calcutta] of the 26th August fails to see the logic of the explanation which Mr. Montagu has recently given in Parliament regarding the conferring of

"Gaining titles."

titles on Rai Lalmohan Guha Bahadur, and Khan Bahadur Moulvi Muzhar-ul Huq, and asks what harm there would have been if the Government had waited a little longer before honouring them.

**BHARAT MITRA,**  
Aug. 27th, 1910.

14. The demand of a security from the Brahm Press of Etawah is a second surprise of its kind to the *Bharat Mitra* [Calcutta] of the 27th August, for the paper

Security from the Brahm Press.

believes that in this case too, as in the case of the dismissal of the author of the life of Warren Hastings, Government has been a victim of an imposition or deception. The belief is strengthened by the fact that the Brahm Press is in Etawah, a place already made notorious on account of Khalilulla's conspiracy, indicating bitter feelings of the Musalmans of the place towards the Hindus.

The owner of the press, Bhimsen Sarma, is a simple religious man and the paper edited by him and published by his press is purely devoted to religious subjects, and is not political in character. There is not even a touch of any seditious idea in the paper. The demand of security from such a press therefore throws one in a labyrinth of surprise.

Seeing how the Governments of other provinces used the powers granted by the Press Act, highest praise has hitherto been due to the Government of the United Provinces for only two papers, both political, were suppressed by it since the Act came into operation, but now the dismissal of Dwarka Prasad Chaturvedi for writing the life of Warren Hastings which is full of praises of the English and the demand of security from an innocent press like the Brahm Press cannot but cause a deep surprise.

If the press, however, owes this misfortune, to its printing the book *Dharam Balidan*, in which the murder of a Brahmin by a Musalman is described, there is no seditious idea or an attack on the Musalman, throughout the book. Of course the murderer has been blamed, but this cannot constitute an offence; and if the press has incurred the wrath of Government for publishing this book surely Government has been misled. It therefore behoves the Lieutenant-Governor of the United Provinces to order a sifting enquiry into the two cases noticed in this article since the paper is sure that Government would find that there was no necessity for dismissing Chaturvedi or demanding security from the press.

**BIHAR BANDHU,**  
Aug. 27th, 1910.

15. Referring to the same subject, the *Bihar Bandhu* [Bankipore] of the 27th August also joins in the prayer.

*Ibid.*

**BIR BHARAT,**  
Aug. 28th, 1910.

16. Referring to the same subject, the *Bir Bharat* [Calcutta] of the 28th August says that Government ought to have given a warning to this religious press in the

*Ibid.*

first instance.

(b)—Working of the Courts.

**TIRHUT SAMACHAR,**  
Aug. 25th, 1910.

17. The *Tirhut Samachar* of the 25th August calls the judgment of the Hon'ble Justice Mukherji on the reference in the

*Pallichitra* case.

*Pallichitra* case in which the two Judges who had heard the case first differed in opinion as of a very high order.



18. The *Sanjivani* [Calcutta] of the 25th August bestows high praise on Mr. Justice Mukherjee for the able judgment he has delivered in the *Pallichitra* case, and gives credit to His Lordship for his independence. SANJIVANI,  
Aug. 25th, 1910.
19. Referring to the judgment of Mr. Justice Ashutosh Mukherjee in the *Pallichitra* case, the *Basumati* [Calcutta] of the 27th August says that henceforward this remarkable judgment ought to make all Magistrates keep in mind this construction of the law. Nobody can dispute the fact that by delivering this judgment Mr. Justice Mukherjee has shown his great impartiality, his love of justice, his fearlessness and his acute intelligence. BASUMATI,  
Aug. 27th, 1910.
20. In referring to the judgment passed in the case of the *Pallichitra* Press, the *Jagaran* [Bagerhat] of the 28th August is of opinion that Mr. Justice Mukherjee has decided the case as a bold and learned Judge should have done. JAGARAN,  
Aug. 28th, 1910.
21. The *Samay* [Calcutta] of the 26th August regrets that Sriyut Achyut Balwanta Kolhatkar should be deprived of the right of practising in the court of the Judicial Commissioner, Central Provinces, for having published in the *Desh Sebak*, the translation of some of Sriyut Arabinda Ghose's English speeches that had been pronounced innocent by the Judge, Mr. Beachcroft, in the Alipore Bomb case. The paper asks if imprisonment and the indignity of being led through the streets in a fettered condition are not sufficient punishment for a political offender of Sriyut Achyut's birth and respectability. Of course, he has not been suspended for ever, but says the paper, it is not yet known when the suspension will cease. In England, lawyers and Members of Parliament are not deprived of their rights in spite of being convicted for political offences; and the paper seeks to point out the striking contrast between India and England in this respect. SAMAY,  
Aug. 26th, 1910.
22. The prosecution of a person visiting the house of one suspected by the police is, says the *Bharat Mi'ra* [Calcutta] of the 27th August, a novel feature of the prosecutions going on at Dacca. The prosecution of Chandra Shekhar Dey of Tripura is of this kind, for it is alleged he used to visit the house of Pulin Bihari Das, one of the accused in the Dacca conspiracy case which, in the opinion of the paper, is of equal, nay greater importance than the Alipore Bomb case, and supplies, what was wanting, viz., a share in good fortune of having to deal with a conspiracy case, to the Lieutenant-Governor of the new province of Bengal. BHARAT MITRA,  
Aug. 27th, 1910.
- Referring to the opening address of the prosecuting Counsel in the above case, the same paper says that although a Bengali he has outdone a European in his criticisms of several well-known Bengali books causing thereby grievous pain to educated Bengalis. In one instance he committed an absolute mistake when he said that the preface of the book *Shikher Balidan* was written by Surendra Nath Banerjea. The book has no preface, so it seems that Mr. Roy criticised the book without even seeing it. Advocacy like this, it is feared, may render the Government case made over to him weak.
23. The *Biharbandhu* [Bankipore] of the 27th August also notices the same and cries bravo to Mr. Roy for his guess. BIHARBANDHU,  
Aug. 27th, 1910.
- Ibid.*

## (d)—Education.

24. Referring to the refusal of the Pandits to teach the Vedas to Muhammad Sahidullah, the *Hitvarta* [Calcutta] of the 25th August is unable to understand their conduct, seeing that they have taught Europeans like Messrs. Venis and Thibaut and have accepted service. Are they not to be considered false ascetics, their religious zeal having been awakened when it came to teach a Muhammadan? HITVARTA,  
Aug. 25th, 1910.
- Teaching of Sanskrit to a Muhammadan.



SANJIVANI,  
Aug. 25th, 1910.

25. The *Sanjivani* [Calcutta] of the 25th August publishes the following :—

Selection of Bengali text-books  
by the University.

It is to be regretted that the Syndicate of the Calcutta University is not acting wisely in selecting Bengali text-books. The books that have been selected are most of them not fit "to be read as presenting models of style." The wonder is that a few selected authors have been specially favoured by the authorities, while others, who deserve recognition, are obliged to remain in obscurity. Of the authors who have been favoured beyond their deserts, the name of Babu Bireswar Pande deserves special mention. This gentleman was seen sometime ago to sell cloths in Cornwallis Street, but soon after he turned an author with such success that his books have been selected as text-books even for the B. A. examination. A few words will suffice to show the worth of his productions.

At the last meeting of the Board of Studies the book called "Aryya Siksha" by Babu Bireswar Pande was selected as a text-book for Matriculation students. The language of the book, its moral teaching and its get up are all abominably bad, and yet it was selected by the authorities. This book was originally written for middle Vernacular students, but was rejected by the Text-book Committee. In the essay entitled "Sita Barjan" or "The abandonment of Sita," in this book the calumnies against Sita have been given too much prominence. Is this the sort of morals which the authorities are anxious to teach young students! Again, the writer says—

"A bastard son was born to Raja Kulothu Kabol, but the prominent subjects in the kingdom refused to accept him as the heir-apparent, on the ground of his illegitimate birth." (Page 49.)

Such are the moral lessons which the book teaches. May we ask, how many teachers would explain such terms as "bastard son," "illegitimate birth," and the like, to his pupils?

In selecting such a book, the authorities are not even helping a poor man out of his difficulties, for Mr. Pande is far from being poor. His son being the proprietor of the Minerva Theatre, must be earning immense money by "chewing the heads" (as the Bengali saying goes) of many a University student with the help of the actors and actresses, and this money must be finding its way into his pocket.

MUHAMMADI,  
Aug. 26th, 1910.

26. The *Muhammadi* [Calcutta] of the 26th August reports that Molla Muhammad Aref, a teacher of the Calcutta

An unpopular teacher of the  
Calcutta Madrassa.

Madrassa, has made himself extremely unpopular with the students by his rude manners and his

incompetency as a teacher. The attention of the Director of Public Instruction is drawn to the matter.

MUHAMMADI,  
Aug. 26th, 1910.

27. The *Muhammadi* [Calcutta] of the 26th August shows, by reference

Alleged irregularities in the  
class examinations in the Calcutta  
Madrassa.

to questions set to the students of the senior 4th year class of the Calcutta Madrassa, that many of them were selected from portions of the text-books

which were not taught in the classes. How, the paper says, the poor examinees fared under such circumstances may easily be imagined.

MUHAMMADI,  
Aug. 26th, 1910.

28. The *Muhammadi* [Calcutta] of the 26th August complains that

The case of a student of the  
Calcutta Madrassa.

Muhammad Ahsad Ali, a student of the Calcutta Madrassa, has not been given promotion to the

higher class because he failed to appear at the annual examination through illness, although he had passed the preliminary test examination, while other students who have not appeared even at the preliminary test have been promoted. The attention of the authorities is drawn to this case.

JAGARAN,  
Aug. 28th, 1910.

29. The *Jagaran* [Bagerhat] of the 28th August refers with satisfaction

A new rule of the Calcutta  
University.

to the new rule, sanctioned by the Calcutta University, dispensing with the further attendance of unsuccessful B.A. candidates in any affiliated

colleges. This rule will, in the opinion of the paper, do immense good to the poorer classes. And the public should be grateful to Dr. Ashutosh Mukerjee for this salutary rule. The paper supports the *Amrita Bazar Patrika* in sharply criticising the *Bengalee* for its adverse comments on this rule.



## (e)—Local Self-Government and Municipal Administration.

30. The *Pallibarta* [Bongong] of the 22nd August is of opinion that the rumour about insects on betel-leaves no longer appears to be altogether unfounded. The paper says, on examination of the betel-leaves of Maheshpur, 23 were found to be infected out of nearly 200. According to the paper, remedial measures ought to be adopted by the Government now that betel-poisoning is about to become an every-day occurrence. It suggests that the Government may, by a public proclamation, warn the people against buying and selling betels. If no serious steps be taken, the paper apprehends wicked people may take revenge upon their enemies by giving them poisonous betels to chew.

PALLIBARTA,  
Aug. 22nd, 1910.

31. The *Daily Hitavadi* [Calcutta] of the 24th August says that the *pan* scare now prevailing in Calcutta is the work of some designing mischief makers. But it is ruining the poor tradesmen all the same, who depend for their livelihood on the sale of *pan*. Government, as also the Police Commissioner are requested to see that the Barui traders of the city are not ruined.

DAILY HITAVADI,  
Aug. 24th, 1910

32. The *Nayak* [Calcutta] of the 25th August condemns the possession of false weights by the shop keepers in Calcutta and says that a remedy should be provided without delay.

NAYAK,  
Aug. 25th, 1910.

33. The *Jasohar* [Jessore] of the 27th August observes:—

The principal reason why so many deaths occur in the districts of Jessore and Nadia, is that the river-water of these districts has now become exceedingly impure, owing to several causes, two of which deserve particular notice.

JASOHAR,  
Aug. 27th, 1910.

First, fishermen make shelters for fishes by pitching bamboos in the river-beds and throwing down leaves, branches, etc., into river, and complaints against them prove fruitless.

Second, the jute-merchants steep jute into the rivers. The condition of the water of the Betua river will show how river-water is polluted by this practice. The water of that river looks like horse-urine and it causes dysentery in an epidemic form. When the District Magistrate, Mr. Agasti, came for the first time, he interdicted the steeping of jute in the rivers; and this led to considerable improvement in the general health that year; such prohibition is not likely to be seriously detrimental to the jute-trade.

Now the question arises whether thousands of men should be allowed to die prematurely for the sake of a number of fishermen and a handful of traders. There can be but one answer to this question, and that answer must be in the negative. New laws are therefore needed to stop these evil practices, since existing laws have been found to be ineffective.

34. The *Daily Hitavadi* [Calcutta] of the 30th August hopes that the Calcutta improvement scheme will be directed towards the improvement of the sanitation of the villages in the neighbourhood of Calcutta and towards furnishing people with an easy and cheap mode of transit between those villages and the city.

DAILY HITAVADI,  
Aug. 30th, 1910.

## (g)—Railways and Communications, including Canals and Irrigation.

35. Referring to the platform ticket case in which Lala Moti Sagar obtained a decree against the Railway Company, the *Alpanch* [Bankipur] of the 19th August says that the Lala really deserves praise for his efforts to prove the illegality of the platform tickets. It is inconceivable why the public whom the railways are intended to serve should be so troubled. Public meetings should be called to protest, and thereby to draw the attention of the Railway authorities with a view to put a stop to the illegal practice.

ALPANCH,  
Aug. 19th, 1910.



(h)—General.

ALPANCH,  
Aug. 19th, 1910.

36. The *Alpanch* [Bankipur] of the 19th August has much pleasure in supporting the proposal of the Bengal and Bombay Governments about the registration of the medical practitioners which is at present under the consideration of the Imperial Government. The people are imposed upon by innumerable deceptive advertisements of the quacks. The proposed measure would not only put a stop to the practice of the quacks, but would put the medical profession on a sound basis, and thus be practically beneficial to the Musalmans who will be of greater service to the country by attaining perfection in the art of healing. Government should pay no attention to the ridicule of foolish persons.

TIRHUT SAMACHAR,  
Aug. 25th, 1910.

37. Referring to the subscription raised for the maintenance of Mr. Ganguly's family, who lost his life in Government work, the *Tirhut Samachar* [Muzaffarpur] of the 25th August believes that Government would also grant a suitable jagir to Mr. Ganguly's family for their maintenance.

TIRHUT SAMACHAR,  
Aug. 25th, 1910.

38. Referring to the income from the duties recently levied on silver and tobacco and the rumour that an excise duty on Burma oil is contemplated, the *Tirhut Samachar* [Muzaffarpur] of the 25th August says that Government should, not only impose no duty on Burma oil, but abolish that imposed on foreign oil in the interest of the very poor who would otherwise not be able to afford even to burn their tiny evening lamps which they do now.

SANJIVANI,  
Aug. 25th, 1910.

39. Referring to the proposed changes in the pension rules with a view to the reduction of pensions granted to officers of the Public Works, Police and Education Departments, the *Sanjivani* [Calcutta] of the 25th August observes that the pensions of these overworked officers should not be reduced. Why should not the pensions of the Civilians be reduced?

HITAVADI,  
Aug. 26th, 1910.

40. Referring to Mr. Montagu's speech in connection with the debate on the Indian Budget in Parliament, the *Hitavadi* [Calcutta] of the 26th August says:—

Mr. Montagu's speech in the  
Indian Budget debate.

The speech seems to be a repetition word for word of Sir Herbert Risley's speech on the occasion of the passing of the Press Act. We should not think that *India* is wrong in supposing that the draft of Mr. Montagu's speech was shown to Sir Herbert who is now in England. Like Sir Herbert Risley, Mr. Montagu says that Indian seditionists try to poison the minds of their countrymen by saying that the Government want to thin out the population of the country by laying out railways, and thus bringing in malaria. We should like to know from where Mr. Montagu got this prodigious piece of information. There is nothing in this speech that is new, though, of course, it brought forth loud applause from the Unionists.

HITAVADI,  
Aug. 26th, 1910.

41. The *Hitavadi* [Calcutta] of the 26th August reports that the District Magistrate of Arrah has lately refused to grant a certificate to a respectable young Muhammadan student, who intends proceeding to England, unless he can produce two pleaders who know him. The paper wants to know what the young man is to do if he cannot find two such pleaders.

HITAVADI,  
Aug. 26th, 1910.

42. The *Hitavadi* [Calcutta] of the 26th August says that there is absolutely no truth in the rumoured causes of Mr. S. P. Sinha's resignation, and that people ought not to waste their time in spreading such baseless rumours.

BASUMATI,  
Aug. 27th, 1910.

43. Speaking of Dr. Rashbehary Ghosh's fitness to fill the post to be vacated by Mr. S. P. Sinha, the *Basumati* [Calcutta] of the 27th August writes:—

Mr. S. P. Sinha's successor.

Nobody will dispute Dr. Ghosh's fitness for the post, but the question is, will Dr. Ghosh be able to stand his ground at a place whence Mr. Sinha had to take his leave? If the rumour about the appointment of the Right Hon'ble Ameer Ali to the post comes out true, it must be said that even then Mr. Sinha's want will be keenly felt. Unfortunately for the Indians and for the Government alike, a man like Mr. Sinha has resigned.



44. In an incomplete article, the *Bihar Bandhu* [Bankipore] of the 27th August criticises the excise policy of the Government by which liquor shops abound in all the cities. The enquiries held from time to time and the effort of the Excise Commission having come to nothing, the question should therefore attract the attention of Government. The paper quotes Mr. Samuel Smith's resolution moved in Parliament on 30th April 1889. and passed in spite of opposition from the Under-Secretary of State. That this had its effect on the policy of the Government of India is apparent from an extract from the *India Gazette* of March 1st, 1910, which is quoted below:—

BIHAR BANDHU,  
Aug. 27th, 1910.

*Policy of the Government of India in matters of Excise.*

103—Looking to all conditions of the very difficult problem with which we have to deal, we have, after careful consideration, arrived at the conclusion that the only general principles which it is expedient or even safe to adopt are the following:—

(1) That the taxation of spirituous and intoxicating liquors and drugs shall be high, and in some cases as high as it is possible to enforce.

(2) That the traffic in liquor and drugs should be conducted under suitable regulation for police purposes.

(3) That the number of places at which liquor or drugs can be purchased should be strictly limited with regard to the circumstances of each locality.

(4) That efforts should be made to ascertain the existence of local public sentiment, and that a reasonable amount of deference should be paid to when such opinion is ascertained.

45. Referring to the resolution of the Bengal Government on the working of the Emigration Department, the *Bir Bharat* [Calcutta] of the 28th August thanks the Lieutenant-Governor for depriving certain *Arkatis* of their license for various acts of misbehaviour, most of which, says the paper, do not see the light.

BIR BHARAT,  
Aug. 28th, 1910.

46. The *Daily Hitavadi* [Calcutta] of the 30th August reports the recent meeting held by the Postal Club, and hopes that the grievances of the Postal employes, which were discussed in that meeting, will receive the favourable consideration of the Postal authorities.

DAILY HITAVADI,  
Aug. 30th 1910.

### III.—LEGISLATION.

47. The *Darus Sultanat* [Calcutta] of the 26th August is glad to notice that a question of endowment in favour of successors in the family hanging fire since long is going to assume a practical shape in the form of a Bill to be introduced by the representative members in the next session of the Viceregal Council. The proposed Bill which would please the Muhammadan community all over the country has the paper's unqualified support, as it saves property from being divided into a number of shares without any distinction as to the ability of the recipients. The endowment contemplated by the proposed Bill has the sanction of the *Koran*, and the adverse judgment of the Privy Council may, with due deference to their Lordships who delivered it, be declared as being based on incorrect translation of *Hidaya*. The proposed law will rectify the error, and it is hoped the Muhammadans would raise their voice in support of it.

DARUS SULTANAT,  
Aug. 26th, 1910.

### IV—NATIVE STATES.

48. The *Bharat Mitra* [Calcutta] of the 27th August supports the views of the *Times* that in all commercial questions affecting Customs duties, etc., in India, the rulers of Native States should also be consulted, as India as a whole comprises these States.

BHARAT MITRA,  
Aug. 27th, 1910.



*BIHAR BANDHU*,  
Aug. 27th, 1910.

49. The *Bihar Bandhu* [Bankipore] of the 27th August also says the same thing, and observes Government should not abolish the opium trade without consulting the Indian Chiefs to be consulted. rulers of the Native States who would have to suffer a great loss of revenue.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

*BANGARATNA*,  
Aug. 22nd, 1910.

50. The *Bangaratna* [Krishnagar] of the 22nd August says :—  
A severe famine seemed to be in store for Bihar, the rain-fall having been extremely scanty in the beginning of the current Bengali year. But towards the close of the last Bengali month there was heavy rain, so that the fields in districts like Darbhanga, Muzaffarpur, Chapra, etc., have been flooded with water, resulting in the destruction of wheat, *jawar* and similar other food-grains. Even the *Englishman* apprehends a severe famine in Bihar. Sir Edward Baker is now in Calcutta. And it is our humble request that His Honour may see with his own eyes the condition of Bihar, and pass the necessary orders.

*HITAVADI*,  
Aug. 26th, 1910.

51. Referring to the recent floods and famine in Bihar and in many parts of Eastern Bengal, the *Hitavadi* [Calcutta] of the 26th August asks the Government to give prompt relief to persons who have suffered from the floods.

#### VI.—MISCELLANEOUS.

*"ALPUNCH"*,  
Aug. 19th, 1910.

52. The *Alpunch* [Bankipur] of the 19th August in an article headed "God has every power in Him" says that the Musalmans of Gujranwallah have done well by resolving to boycott those Muhammadans who keep connection with the Hindus and the Sikhs, and that no Muhammadan should eat the things touched by the Hindus and Sikhs. Alas! how well it would have been if the Muhammadans of Bihar specially those of Tirhut and Benares too had felt shame and acted upon these lines, for one might imagine how the Hindus treat the Musalmans as being worse than dogs. After a further review of the general treatment of the Musalmans at the hands of the Hindus, the paper addresses its co-religionists in the following terms "You shameless Muhammadans, have you lost all sensibility that you go on singing the song of religions toleration. Don't you know that religion is nothing without bigotry. No, you do have this bigotry but directed against whom? Against the Shias, the Sunnis, the Wahabis, etc., in short those who profess the same faith as you do. Bravo, bigotry! This is the reason why you are growing penniless and a day is likely to come when like Spain there will not be found in India even a trace of the Muhammadans. Therefore it is necessary that no attention should be paid to the rhetoric of the native speakers and lecturers and the Muhammadans of India should combine and have things of their own according to their means, so that they may engage in different trades, etc., and have their own colleges and schools. Efforts should also be made to inspire love of their own race in them and to keep them away from forming a nation with the Hindus.

*BANGABANDHU*,  
Aug. 24th, 1910.

53. The *Bangabandhu* [Calcutta] of the 24th August publishes an article in which the writer points out the desirability of unity between the two great communities of India, viz., the Hindus and the Musalmans. The ultimate effect of such unity must be that the rulers will be compelled to help them in every matter; in a word, the progress of the country will be within easy reach of the people.

The writer goes on :—

The Indians are passing their days most wretchedly in the country of their birth. Every man possesses rights in his country by virtue of his birth; this birth-right the Indian has not. It cannot be said that there was nothing great or good in India. But now the artist has no opportunity of showing his skill; the man of genius gets no scope for his talents. The children of the



soil are not appointed to high posts, even if they are fully qualified for them. The people are debarred from enjoying the resources of the country to the extent they require them. Such thoughts are extremely painful.

Now what is the remedy? The chief obstacle in the way is our want of energy and unity. When one sees other people achieving greatness, one is naturally anxious to see one's own people be like them. Politically the Hindus and Musalmans stand on the same platform; and their interests are identical. If they co-operate with each other, their progress would be assured. The idea that the Hindu and the Musalman are two sons of the same mother should have strong hold on the mind of each. The Hindus and Musalmans should sink their petty differences and unite for the good of the common motherland.

54. Referring to the Peshawar riots, the *Alpanch* [Bankipore] of the 19th August says that a meeting of the Hindus was held under the presidency of the City Magistrate of Peshawar who asked them if they were willing to accept the sale proceeds of the goods returned by the looters and the public subscription as indemnity to their loss. But in reply they cried out with one voice that they should be paid compensation either by the Government or the Musalmans. Recently the houses of the Musalmans of Darbhanga were burnt and looted by the Hindus. It remains to be seen whether any meeting is to be held for raising money to make up the losses of the Musalmans. In short, the Musalmans are said to be the favourites of Government, but favour is being shown to those only who take pride in the throwing of bombs, etc., instead of expressing gratefulness.

ALPANCH,  
Aug. 19th, 1910.

55. Commenting on the conduct of the Arya Samajists and their newspapers, the *Alpanch* [Bankipore] of the 19th August observes, that having failed in their attempt to root out the English Government, they have in their impotent rage now turned upon the Muhammadans, whom and whose Prophet they have commenced slandering. The Muhammadans of Delhi, continues the paper, have done well in approaching the Deputy Commissioner in a deputation, instead of being engaged in a fight among themselves. Government should put a stop to such slanders on the part of the Aryas, otherwise there is fear of disturbances. The extension of the Seditious Meetings Act and the stopping of the Hon'ble Pandit Malaviya during his speech in the Council by the Viceroy have exasperated these demanders of *Swaraj*. A little care is now necessary, so that the Muhammadans may not have to suffer.

ALPANCH,  
Aug. 19th, 1910.

56. The *Alpanch* [Bankipore] of the 19th August writes that Mr. Mackarness, a distinguished man of London, has written a pamphlet, in which, having declared the Bengalis not guilty of the charge of sedition, has attributed the present unrest solely to the police, and has thereby made a useless display of independence. The Government of India has involved him in a financial loss by including his pamphlet in the list of seditious books. Exasperated at this, Mr. Mackarness has taken to raving utterances, with the result that the book has now been declared as seditious even by the Under-Secretary of State for India. We were not wrong in our assertion that writings like these of the seditious-mongers increased unrest. The preparation of a list of the hired supporters of the anarchists seems desirable in those places of India where the seditionists are now under trial. Strict vigilance is absolutely necessary upon the speeches and writings of such men, otherwise the audacity of the anarchists will go on increasing under the garb of liberty.

ALPANCH,  
Aug. 19th, 1910.

57. The *Nayak* [Calcutta] of the 26th August refers with evident glee to the alleged discomfiture of Mr. Montagu at the hands of Mr. Mackarness, the former having failed to point out even a single mistake in Mr. Mackarness' pamphlet.

NAYAK  
Aug. 26th, 1910.

58. The following is a summary of an article written by Babu Probodh Chandra Dev, agricultural expert, as published in the *Daily Hitavadi* [Calcutta] of the 24th August:—

DAILY HITAVADI,  
Aug. 24th, 1910.

In the first place the text-books prescribed are not written by men having practical experience, and so are useless. In the second place the



teachers of agricultural schools and *pathsalas* are men without any practical experience whatever. The value of their teaching can thus be easily understood. In the third place, there is not a single person who is an agricultural expert on the Text-book Committee, and yet it is this Committee which selects agricultural text-books. To be really useful such text-books ought to be written by men who have devoted their lives to agricultural work. Again, persons who are appointed as teachers should be made to learn agricultural work for a specified period. Arrangement should be made by each Inspector of Schools to impart practical instruction to teachers of agricultural schools and *pathsalas*. Lastly, there should be two or three members on the Text-book Committee who are experts in agriculture.

NAYAK,  
Aug. 24th, 1910.

59. The *Nayak* [Calcutta] of the 24th August writes as follows in an article headed "Where are the materials?" :—

"Where are the materials?"

If the feeling of pain be absent, one cannot create sympathies in one's sorrow, nor can the path for the mitigation of one's sufferings be clear and free. You may say,—Have we feeling for any pain? Even this consciousness that we are a conquered and subject people is not always perfectly clear in the minds of fifteen annas of people amongst us. Full 15½ annas of the educated community cannot exactly realise this simple thing that with our empty English education and our love for English civilisation and manners, we have bade farewell to our society, our religion, our self-restraint, and our manliness. How many people also ponder over this small thing that we are more worthless than poor? But everyone of us is anxious how we can supply the wants of luxury, how our hankering after Western manners may be satisfied. Thus our wants can never be satisfied. The privations we feel when getting a salary of Rs. 50 per month remain the same even when we get Rs. 500 per month. This suffering is not what is caused by actual starvation, it is not the heart-rending sigh of the afflicted, nor is it the patient suffering of the conquered and the subjugated caused by a slow consuming fire; it is merely the suffering which the habitual indulger in intoxicants experiences owing to a temporary depression of spirits. As long as there is money, the intoxication of *belati* luxury can be continued without any break. But very few people have so much money and hence the intoxication passes off, and the loud wails of want and misery rend the skies. This misery never can be removed; if at any time it is removed, society does not become healthy thereby, humanity is not developed, and religion does not spread. Have you ever heard that by the gratification of luxury and lust a nation was ever created or ever grew healthy? Whether in Europe or in Asia, whenever a new nation has come into existence, millions of instances of self-sacrifice and austere self-restraint have ever marked its rise. Why does man renounce everything? Why does he practise the severest austerities? Why does he throw away his life as he would scatter a handful of dust in the wind? It is with a view to remove some very terrible misery that man, fond of worldly enjoyments as he is, turns a devotee, practises self-restraint and renounces everything. Unless one feels this terrible misery, suffers in silence its sting day and night, one cannot give up one's desires for the enjoyment of worldly pleasures and so cannot be self-restrained and practise severe penance.

Has any of us the consciousness of a feeling of this singular grief? We are all proud of our past history. We are proud of our Vedas and Vedantas, our philosophy and science, of Bhima and Arjuna, of our Rishis and of numerous other things. A recitation of these matters gives us immense pleasure. But does the scorpion sting of past remembrance give us pain? When Lord Sri Krishna was crowned King of Mathura, even then the sad remembrance of his earlier days at Vraja produced fainting fits. How many are there among us who shed tears of blood when remembering the days of Hindu independence and Hindu activity? How many relinquish their luxuries and splendour smarting with anguish at the whipping inflicted by past memory? Things which would find a suitable place on a theatrical stage are indicative neither of patriotism nor of love for one's own people. The cloak of hypocrisy to hide luxury and lust cannot be called a true practice of religion. Society, race and religion are not the merchandise of a shop-keeper. These



spontaneously burst into flame like a spark of fire wrapped in a loose end of the wearing cloth.

It is for this that we ask, where are the grief-stricken, the distressed, the oppressed and the deceived? Where are they, the hot breath of whose inward sufferings dries up the affectionate showers of luxury? Living as we do in a gloomy cell in the midst of this densely crowded city, we see nothing, we understand nothing. We cannot, therefore, find out the materials. The man who has been burnt all over his body by fire, is incapable of feeling the burning sensation caused by the burn,—he cannot feel any pain. We are greatly afraid lest there should be no sensation in any one of us owing to our social body being burnt all over, lest the social body should be affected with palsy, as in that case all would be lost. How can we bring it home to our countrymen that there must be manliness, otherwise society cannot be built up, and without society no one can fulfil his patriotic vow. It seems as if the intensity of our present sufferings should be further aggravated, as otherwise the pain would not be felt by us. It seems that when the scourge of Providence will fall on our backs with such force as to make the blood flow from the cuts inflicted, it will be then, at that auspicious moment, that we shall come to our senses.

What then shall we do now? Shall we do what Adwaitacharyya used to do before the advent of Sri Chaitanya? Shall we only pray to God, with our faces turned to the sky and the palms of our hands joined together, saying that we are all worthless creatures, and that it is well-nigh impossible for us to attain success in worshipping Him; come to us Thou, Who art the best and the handsomest of all, so that by Thy touch, worthless as we are, we may become good, may become servants worthy of Thee. If you do not perform your own *karma*, if you do not preserve your own religion, who else will? Come, come, thou merciful God, the destroyer of shame and the saviour of the fallen, come. If we go on praying in this manner for years without respite, the worshipper's own power will awake, and at the call of the soul, successful in devotion, the supreme soul will surely manifest itself. But he who will call in this manner, must also himself feel the pain of severe pain—his feeling of pain must be heartfelt. Where is Bengal's Adwaitacharyya of the twentieth century, the teacher and the saviour of Bengal, at whose call the heavenly seat of the Almighty will be moved? Where is he at whose rubbing of the hand the power to feel painfully will return in every part of the burnt body of Bengal, and the Bengali will learn again to weep, to heat the sky and the air with the scorching, hot breath of grief, all together, suffering the same pain and sorrow? Where are the materials? Where are the jewels that are to form the necklace of jewels? Where is the artist to make the necklace?

60. The *Bangabandhu* [Calcutta] of the 24th August has the following:—

The fitness of Indians for self-government.

Even such two great and enlightened statesmen as Lords Morley and Minto have said that the orientals are not fit for self-government. Is there

then no such thing as self-government even in Japan? We are unable to agree with their Lordships in the opinion that the Indians are unfit for self-government. We are unwilling to believe that the Indians are so worthless. We are of opinion that we are fully qualified to obtain self-government and to be regarded as an integral part of a world-wide empire. In every department of the public service the Indians have distinguished themselves, and they have shown themselves in no way inferior to the European officers. What better proof can be given of their fitness for self-government than this?

61. The *Hitvarta* [Calcutta] of the 25th August, after quoting late Pandit

Possible industries.

Vishnu Shastri Chiplunkar, the king of Marhatta literature, who compared the English education to

the milk of a tigress which he said it was the duty of the Indians to digest and make a proper use of, enumerates the benefits of the advent of the English in India such as communication with the outside world, access to western learning and science, revival of patriotism and general peace in the country, but says that India has deteriorated in one respect. She has lost her trade and commerce and consequently her wealth which has gone far beyond the seas. If carefully considered this is the main cause of India's present unrest.

BANGABANDHU,  
Aug. 24th, 1910.

HITVARTA,  
Aug. 25th, 1910



Different people assign different causes to it. Those speaking for the Government say that it is the result of a few mischievous agitators. It may be partly right. The agitator may have made mountain of a mustard seed, but the mustard seed must be there for a happy and contented people would never like to commit mischief.

One may impose upon an individual, throw dust into his eyes or deprive him of everything, but it is not possible to do the same with a whole nation. The agitator can, certainly, make the most of a trifle, but the existence of this trifle cannot be denied. It is hoped, nay believed, that the Government realizes this, and so far as possible tries to remedy the evil. Every local Government, those of the United Provinces and Madras having taken the lead, is trying to improve the condition of the province under its charge. The exhibitions organized by the people in the beginning have now become Government institutions. The one to be held at Allahabad is likely to surpass all its predecessors in its usefulness. People who have the means should visit it and benefit by it.

Here the paper quotes the following from the *Pioneer* of the 19th August, "Practically the commercial development of India, so far as it has gone, is the result of the employment of British capital," and says, in other words the trade and commerce of India is to-day entirely in the hands of Europeans and it is they who profit by it. In the beginning of this article it was stated that the trade of India was killed after the arrival of the English in this country. It is not possible to discuss this subject now-a-days. A naked sword in the shape of the New Press Act is hanging over the head of editors. If any one disregarding it still discusses such topics he would be fit for being an inmate of a lunatic asylum. It would suffice to-day to say that we should take advantage of the Government help in improving such industries as it would permit us in doing, for it is not possible that Government would help the Indians in developing such industries which concern England most; for example, the manufacture of cloth. Government has imposed a tax on silver in spite of unanimous protest against it by the cloth manufacturers of India. In this matter we shall have to depend more on self-reliance and patriotism of our brothers. The Excise duty on cotton manufacture for the benefit of Lancashire is no secret to any one.

SANJIVANI,  
Aug. 25th, 1910.

62. Referring to the remarks made by Mr. P. L. Ray in his opening speech at Dacca against Babu Surendranath Banerjee, the *Sanjivani* [Calcutta] of the 25th August says that Mr. Banerjee never wrote a preface to the book "Sikher Balidan." The criticism of the book published in the *Bengalee* together with the opinions of Sir Gurudas Banerjee, Rabindranath Tagore and others were published in the book. Indeed the book contains no preface at all. Mr. Ray never read the book himself and yet made such unfounded remarks.

DARUS SULTANAT,  
Aug. 26th, 1910.

63. The *Darus Sultanat* [Calcutta] of the 26th August, in dealing with the strong claims of Lord Minto to a memorial on account of his initiating the various administrative reforms or other measures in the most critical period of British rule in India, approves of the scheme of the Honble Pandit Madan Mohon Malviya to erect a pillar and a park, but suggests that they should be erected at Delhi instead of Allahabad as proposed by that gentleman and proposes that the Proclamation of 1857 as well as the late King Emperor's Message should be inscribed on the pillar.

HITAVADI,  
Aug. 26th, 1910.

64. The *Hitavadi* [Calcutta] of the 26th August says that His Honour the Lieutenant-Governor has earned the ever-lasting gratitude of every educated Bengali, by graciously consenting to lay the foundation stone of the Ripon College building.

BASUMATI,  
Aug. 27th, 1910.

65. Referring to the report that His Honour Sir Edward Baker has consented to lay the foundation stone of the proposed new building for the Ripon College, the *Basumati* [Calcutta] of the 27th August observes that this act of His Honour will be most graceful, besides wiping out the stain that is sought to be cast on the name of Babu



Surendra Nath Banerjee by the *Englishman* and other people, according to whom he is disloyal to the Government.

66. Referring to the remark made by Mr. Chirol, the correspondent of the *Times*, that the Brahmans are at the root of all the present mischief, and that the influence of the Brahmans it is impossible to get rid of, the *Basumati* [Calcutta] of the 27th August, while recognising the truth of the remark that the Brahmans wield great influence all over India, says that this ascendancy of the Brahman has been at the bottom of all great and good things. According to Mr. Chirol, Tilak is at the root of all the present disturbances. This is outrageous indeed.

*BASUMATI*,  
Aug. 27th, 1910.

67. The *Daily Hitavadi* [Calcutta] of the 28th August deplores the present miserable condition of the people of Bengal, which has compelled them to give up all the gaieties and festivities which used to keep them cheerful and happy in the good old days. The present-day Bengali, with his paltry income of thirty or forty rupees a month, has, besides maintaining his own family, which is really a small one, to find himself many an article of outfit, without which he thinks he cannot appear in public. This keeps him in a state of perennial poverty, and effectually enervates him. Even the great festival of *Durga Puja* fails to evoke in him any sign of joy. Besides, some of the festivities which his forefathers used to celebrate, are now looked down upon by the Bengali as barbaric. This, the paper says, is a sign not of progress, but of deterioration; it proves not that the Bengali has been civilised, but that he has lost all life—and as such it is nothing short of misfortune.

*DAILY HITAVADI*,  
Aug. 28th, 1910.

68. Under the heading noted in the margin, the *Hindi Bangavasi* [Calcutta] of the 29th August says that the sweet and conciliatory word "sympathy" is being heard both here and in England in connection with the administration of India. The word reminds one of the Civilian rulers of this country, with whom the general masses are most intimately connected, and on whom alone depends their welfare, or otherwise. Lord Curzon spoke of this the other day at the Civil Service dinner, and rightly observed that the people looked to the District Officer much more "for their patronage and protection, than to the valuable speaker of their own race who cuts a big figure on the platform." The late Finance Minister, Sir John Strachey, also had said almost the same thing, and Lord Curzon warned the Civilians towards the end of his speech that "so long as the standard of the Civil Service remained high, their rule would be popular and successful." But his Lordship did not point out how the standard was to remain high, and the paper supplies the omission by saying that "sympathy" with the ruled alone would maintain that standard.

*HINDI BANGAVASI*,  
Aug. 29th, 1910.

The Civilians' sympathy with the ruled is as much in need as his strength for the successful administration of India.

69. The *Daily Hitavadi* [Calcutta] of the 30th August hopes that Mr. Harendra Narain Mitter, who was lately the Manager of that paper and is now in England, will be able to convince the British public that all the to-do about the unrest in Bengal is only so much smoke.

*DAILY HITAVADI*,  
Aug. 30th, 1910.

70. The *Daily Hitavadi* [Calcutta] of the 30th August writes:—  
"The initial mistake." If there is any defect at the root of a thing, it is afterwards very difficult to preserve it. The calculation, with which we began to acquire English education, and are giving our sons English education, is wrong. If we have now to make up for the initial mistake, we shall have to begin the whole thing over again. Shall we be able to do so?

*DAILY HITAVADI*,  
Aug. 30th, 1910.

Do you know what the thing is? It is not with the object of becoming men, that we began our English education. We started learning the English alphabet in the temptation of service—in the hope of earning ready money month after month. With us English education is really to earn money. It is with the hope of our non-descripts being able to earn wealth and fame, that we forsook our *tols* and *chatuspathis*, and got admitted into English schools. That fond desire of our hearts has been fulfilled, and we have now taken up service as our occupation in life, regardless and forgetful of everything.



Devoid of hearth and home, our Deputy Magistrates, Munsiffs and Subordinate Judges are moving about like gipsies from village to village, from district to district, carrying with them their wives and children. There is, however, a limit to the number of men to be taken into service; under the English the number of appointments is not endless. In order to govern the country well, the English have to give away posts, reconciling all conflicting interests. On the other hand, the number of our M. A.'s and B. A.'s are growing very fast. These people can do nothing but getting into service. Placed as he is in the factory of English administration, the Bengali boy knows nothing else to do in the world but to sit under a fan from ten to five o'clock and work as he is bid. Consequently, if they do not get appointments, the pangs of hunger make them cry like children.

The thing now is, we send our boys to schools and colleges, pay for their tuition every month, find them the wherewithal to buy their clothes, spectacles, stationery and books, and then rest quietly. We never care—we never think it necessary either—to see whether the boys are growing to be men or monkeys. For we do not send our boys to schools and colleges with the object of making them men or monkeys; all that we care for is that they may pass examinations easily and quickly, and become pleaders, doctors, engineers or Deputy Magistrates before they are twenty-one or twenty-two years old. We never think that mastering English education, getting into high posts and earning money, all depend on luck. All men's sons do not become equally learned. We never think that honesty, modesty and self-restraint are things to be developed by practice. A gentleman's son must first of all be made a gentleman. The clerk's son grows up to be a man in the same way as the rich man's son. None of us know that ninety-nine per cent. of the people of the community will have to suffer poverty, scarcely one or two being able to grow rich. Every one of us thinks that his son will become a millionaire. This is the idea which rules the minds and conduct of the guardians; and the authorities of schools and colleges regulate their conduct accordingly. They think their duty is done, if only they can manage to get their students through examinations. A college which turns out passed students year after year earns great credit, and has boys flocking to it in numbers. The University is as it were a machine which manufactures passed students. No one even cares to see whether or no the boys are really getting any education. It is needless to say that many Premchand Roychand scholars of the present day go into perspiration, if they have to write a letter in English; many an "M.A., B.L." loses all control over his nerves, if he has to converse with an Englishman for an hour in the English language. Well, they may not get any education, but they pass examinations.

Over and above all this, both the Government and our own Babu big-wigs have a way of tempting the hungry ass with a bale of hay. People, who in their village homes live in straw-thatched huts, come to Calcutta and live like lords in hostels three or four storeys high. Sons of ordinary folk wear gold spectacles and tennis shoes, just as the sons of Subordinate Judges and Deputy Magistrates do. The result is that the son of a poor man has his tastes perverted, and the whole trend of his life changed. He cannot eat his rice, unless it is of the polished kind; and cannot drink water, unless it is cooled with ice. He cannot go back to his village and take to agricultural pursuits, and be satisfied with the coarse rice and cloth obtainable in the village. Consequently he is compelled to look out for service; for if he can get into service, he can keep up much of his luxurious habits; and if not, his whole life becomes a misery. And the result of it is political agitation, efforts to make the country independent, and last of all bombs and revolvers. It is the present system of education which sows in the minds of young men the seed of discontent. This education makes everybody highly ambitious, although no one has the power to satisfy such ambition. The result is constant misery and trouble.

The hungry ass has been seeing the bale of hay ever since the beginning. Sons of people who previously could make two ends meet with difficulty, began to earn heaps of money every month by becoming Subordinate Judges. Ease and plenty began to reign in the households of men who had always been poor before. In these circumstances, whatever the "earning" son used



to do, was taken to be good. He began to flout society, did not care to make any discrimination between the high and low, and was led away by his luxurious habits to become Anglicised. The same is the state of things still. Many of the Anglicised section of our countrymen are compelled to be Hindus for want of money; and as soon as they are in funds, they blossom out into Days, Rays and Mitters. We have no faith in our religion, care nothing for social governance, and have no thought of a hereafter. We have received English education with the object of becoming dandies, and after learning English we earn money for buying ourselves luxuries. This ideal always shines before the eyes of every student, and regulates his career. Everyone wants money—everyone is mad for money—and yet no one knows how to earn it.

The question which we are now faced with is, the boys who are going to jail in connection with cases of bomb conspiracy and political dacoities, are losing all their prospects both in this world and in the next. There is no knowing how many families have been ruined in connection with these affairs. And if the mischief continues, numbers of boys will have to go to jail and cast a stigma on many a family which has always been spotless. How is this state of things to be remedied? Our contemporary of the *Indian Mirror* suggests religious training; and the Government is of opinion that boys should be kept away from the stench of politics. That is why boys have been prohibited from attending political meetings, and discussion of politics forbidden in schools and colleges and abolished in the country. Over and above all this, the authorities of the Education Department are trying to exercise a greater control over students by building lodgings and hostels, and keeping a sharp eye on their conduct. All this is good, and has indeed led to much good result. But let us ask, has anybody tried to help the boys in forming a real idea of themselves, an idea the absence of which has led them to try to make the impossible possible, and take as their duty what they ought not to have done? Does anybody explain to them the power of the English Government, and what ruin will befall them if they rebel against the English? Who again will tell us how worthless our English education and luxurious habits have made us, how wholly devoid of the qualities of patience, forgiveness, restraint and honesty, how we have totally forgotten self-restraint and asceticism, and how all of us want to pose as leaders of the people competent and intelligent in every way? These facts should be brought home to us and it is then alone that we shall be able to know ourselves.

There has been a mistake at the very outset, and that mistake we see no way of remedying. An attempt was made to rectify the mistake by establishing the Council of Education; but being as the Council is but an imitation of the University, the attempt has been a failure. If the very thing which is the cause of a malady is applied in a different form on the part affected, the existing pain is only increased but never soothed. We should think that the Council of Education has done no good, and will never do any good either. Nor will it be of any use to make carpenters, blacksmiths and potters of gentle-born youths by training them in the Technical Institute, for those who have followed those professions from generation to generation cannot get a full meal now-a-days. The strong competition they have to struggle against has compelled them to forsake the implements of their trade and take to agriculture or service. The Technical Institute can in these circumstances do no good whatever. We have already said that we are going to be Anglicised atheists, and our sons are also growing up luxury-loving atheists. Wherever there is luxuriousness there is atheism, and there the sporting ground of Satan lies. To whom will you impart religious ideas? How many of the men, again, who are being turned out by *tols* and *chatuspathis*, those poor hungry people, are becoming saints? Luxury and atheism reign everywhere. The initial mistake must be atoned for or else nothing new will grow. The present repressive rule is but another shape of that atonement. What is there for the son of a Hindu, who cannot give his boy a proper training, but to go to jail?



## URIYA PAPERS.

UTKALDIPIKA,  
Aug. 20th, 1910.

71. Referring to the ruling published in page 942, Calcutta Weekly Notes, volume 14 on the subject of removal of trees from homestead lands by tenants occupying those lands, the *Utkaldipika* [Cuttack] of the 20th August, points out that it has been made clear

The right of the tenant to remove trees from homestead lands discussed.

in the ruling that the tenant may cut and remove trees from his homestead lands to which the provisions of the Bengal Tenancy Act do not apply. The writer observes that if the High Court ruling is clear on the point, the action of the Government khas mahal authorities in punishing tenants for removal of trees without permission must be judged as illegal. The writer hopes that the Collector of Cuttack will note the ruling with good care and not interfere with the right of the tenant to remove trees from his homestead lands in the Cuttack khas mahal. The Cuttack khas mahal settlement papers as also the *pattas* and *kabuliyats* executed thereunder should be modified in the light of the new ruling.

SAMBALPUR  
HITAISHINI,  
Aug. 20th, 1910.

72. The *Sambalpur Hitaishini* [Bamra] of the 20th August complains that the parties to civil suits in the Sambalpur Civil Court are put to great inconvenience for want of

A complaint.

room in that Court, where the parties can wait until a day's work is over. The writer is of opinion that immediate steps should be taken to remove this public inconvenience.

SAMBALPUR,  
HITAISHINI,  
Aug. 20th, 1910.

73. The *Sambalpur Hitaishini* [Bamra] of the 20th August complains that the Sambalpur ferry ghat managed by the Bengal Nagpur Railway Company is not working well.

The ferry ghat at Sambalpur.

Great delay and inconvenience are caused in transshipping goods from one side of the river to the other. The Railway company makes an annual income from the ghat, which varies from Rs. 2,000 to Rs. 25,000. The management of this ghat, was formerly in the hands of the Sambalpur District Board and it is not known why it was made over to the Railway Company. It is said that the Company promised to construct a *pucca* bridge over the Mahanadi at Sambalpur, and that the management of the ghat was made over to the Company on the strength of that promise. The Company should now be requested to keep its promise or to make over the transaction to the Sambalpur District Board, which is too poor to part with a ferry ghat that brings a handsome annual income.

URIYA AND  
NAVASAMVAD,  
Aug. 17th, 1910.

74. A correspondent of the *Uriya and Navasamvad* [Balasore] of the 17th August writes to say that the Cuttack Municipality found reasons to observe that the school hostel and its latrine attached to the Cuttack Training School are in an insanitary and unclean condition. The correspondent suggests that the teachers do not attend the school in time and that the Headmaster is not on good terms with his subordinates.

The Cuttack Training School.

URIYA AND  
NAVASAMVAD,  
Aug. 17th, 1910.

75. The *Uriya and Navasamvad* [Balasore] of the 17th August is sorry to note that the existing system of managing pound-houses in Orissa has not proved successful in any way. The contractors, whose morality is of a doubtful character, try their best to squeeze as much money as they can out of the people's pocket. Unless the authorities concerned keep a sharp and watchful eye on the work of the contractors, many poor men and women will be simply ruined. The system of administering pound-houses through the agency of paid officers may be tried with good results.

The existing system of administering pound-houses in Orissa not approved.

GARJATBASINI,  
Aug. 20th, 1910.

76. The *Garjatbasini* [Talcher] of the 20th August thanks the Raja of Talcher for his watchfulness in noting the progress of the rice crop in his State. No sooner was it reported to him that the rice crop had been injured by high floods than he took immediate steps to inspect the afflicted parts of his State. This sympathetic act on the part of the Talcher Chief has endeared him to the Talcher people, who fail not to appreciate the good traits in the character of their Chief.

The Chief of Talcher, a watchful Administrator.



77. A Cuttack correspondent of the *Garjatbasini* [Talcher] of the 20th August thanks Babu Sashi Bhusan Ray for killing a man-eating crocodile at Dhabaleswar near Cuttack, and thereby ridding that place of pilgrimage from the evil effects of a living pest.

*Garjatbasini*,  
Aug. 20th, 1910.

78. The *Utkaldipika* [Cuttack] of the 20th August estimates the effect of the order which the Collector of Cuttack has passed, advertising that parties to rent suits must produce their khewats and khatians in the course of rent case proceedings in the following words:—

*Utkaldipika*,  
Aug. 20th, 1910.

"A landlord, suing for the entire rent due to him, will have no difficulty in producing the khatian which he obtained after the last settlement. Nor will there be any difficulty in a case where the joint landlords act together through a common agent. But where co-sharer landlord who has obtained only an unauthenticated copy of the khatian from his co-sharer, and who collects and sues for his share of rent separately comes to court, he will have to obtain certified copies of the Khatian in each case. The question now arises—who is to be made liable for this additional cost. If it is intended that the copy will merely be produced for the inspection of Court, and immediately returned without being kept on the record as an exhibit, the cost will have to be borne by the landlord. The landlords in Orissa are, with few exceptions, indulgent towards their tenants. They are most reluctant to harass their tenants by suits, and the intervention of Court is sought only in such cases where the tenant is recusant, where he has abandoned his holding or let out or transferred it to a third party without the consent of his landlord. The reluctance of the landlord is due also to some extent to the fact that he cannot receive all the costs incidental to litigation. This additional irrecoverable cost will stand in the way of his realizing bad arrears. Almost every landlord in Orissa, big or small, is overburdened with a heavy list of arrears each year, due to drought, inundation and other calamities over which he has no control and his distress is keen when he is at his wit's end to save his estate from the hammer. The levy of the additional irrecoverable cost will certainly add to his distress and increase his burden. If it is, on the other hand, intended that the cost of obtaining the copy will be included as a part of the cost of the suit payable by the defendant, it will only lead to the tenant's ruination. A tenant who, owing to unforeseen calamities mentioned above, or owing to poverty or want of thrift, has been unable to pay off his dues to his landlord and allowed a heavy arrear to accumulate against him, it can very well be imagined how this additional cost will weigh upon him. The ordinary cost of suits is already too much for him and he throws himself upon his landlord's mercy for the remission of interest or penalty decreed against him. The landlords who grant this concession will be unable to show it in future, if they have to pay this additional cost out of their own pocket. The interest of the tenant, which Government is so anxious to protect, will thus be seriously affected by the enforcement of this order. The order while not helping the Court in the better administration of justice, will, as has been pointed out above, add to the difficulties and miseries of both the parties."

79. The Chairman of the Cuttack Municipality having made an attempt to remove a wine shop from Chaudhury Bazar to a narrow lane situated near the same bazar, the *Utkaldipika* [Cuttack] of the 20th August points out that the wine shops must not be placed in the populous centres of the town, but removed to distant and retired quarters such as are found in Raja Bagicha, Dogarpara, Cuttack, Chandi, Tulsipur and Mangalabag in the Cuttack town. These shops must not at any rate be opened near quarters where houses of ill-fame are in existence.

*Utkaldipika*,  
Aug. 26th, 1910.

80. After giving an account of the proceedings of the Council of the Governor-General of India, held at Simla on Saturday, the 6th August 1910, in connection with the enactment of a law to provide for the continuance of the prevention of Seditious Meetings Act, 1907, the *Utkaldipika* [Cuttack] of the 26th August concludes his observations in the following words:—

*Utkaldipika*,  
Aug. 20th, 1910.

"We can pass no observation on what is considered good and just by the President, but in our humble opinion if Lord Minto had abolished the



Prevention of Seditious Meetings Act and the Press Act, no evils could have resulted from such abolition. On the other hand his name would have been engraved on every Indian heart."

UTKALDIPIKA,  
Aug. 20th, 1910.

81. The *Utkaldipika* [Cuttack] of the 20th August is sorry to state that high floods in the Mahanadi and Kathjuri have caused breach in the Simulighai embankment, thereby destroying the *beali* crop in Govindpur and other neighbouring villages. Prosperous paddy fields have been suddenly transformed into sand banks.

Injury to *beali* crop caused by floods.

UTKALDIPIKA,  
Aug. 20th, 1910.

82. The *Utkaldipika* [Cuttack] of the 20th August is sorry to note that breaches having been effected in embankments near Bir Narasingpur and Malatipatpur, in the Puri district, a great deal of injury has been done to the standing paddy crop.

Injury to the paddy crop in the Puri district.

UTKALDIPIKA,  
Aug. 20th, 1910.

83. The *Utkaldipika* [Cuttack] of the 20th August is sorry to state that high floods in the Kathjuri caused a breach in the Manga embankment, situated by the side of Tiliguri in pargana Silo, which is said to be still under water. The residents of Sisod, Patsundarpur, Dihasai, Simolo, Chanpara, Sundargram, Bagalpur, Bara-jharilo, Bara Billi and other villages in that pargana are in great distress. The attention of the district authorities is drawn to the matter at once.

The residents of villages in Pargana Silo, in the Cuttack district in great distress.

84. All the Native papers of Orissa strongly support the appeal which the President and Secretary of the Cuttack *Gorakshini Sabha* have made to the public praying for help to repair the cowsheds, godowns and other houses, which have been destroyed by the recent floods in the Kathjuri river. Two hundred and twenty-five cows and bullocks have been made helpless by the calamity. The *sabha* has no other source of income than what is derived from public charity. The attention of the charitable public is therefore drawn to the matter at once.

The Cuttack *Gorakshini Sabha* in need of public help.

UTKALDIPIKA,  
Aug. 20th, 1910.

85. The *Utkaldipika* [Cuttack] of the 20th August mourns the death of Babu Nityananda Ghosh, a resident of Pritipur in pargana Dolgram in Jajpur, who was a Government pensioner and who was always engaged in doing good to his friends and neighbours. As Sadr Kanungo of Balasore, he had distinguished himself by his natural intelligence and his dutiful conduct. As a member of the Jajpur Local Board and as President of the Pritipur Circle, he had endeared himself to the public. Though old in age, his energy knew no bounds, when he mingled with young men in distributing rice to the poor and afflicted in the Jajpur Subdivision during the late famine. May his soul rest in peace.

An obituary notice.

UTKALDIPIKA,  
Aug. 20th, 1910.

86. The *Utkaldipika* [Cuttack] of the 20th August states that the friends and sympathisers of Mr. Hem Chandra Satpathi held a farewell meeting in the house of Mr. Braja Sundar Das with the object of bidding adieu to Mr. Satpathi, who left for England the same night to prosecute his studies in some public institution in that island. Mr. M. S. Das, C.I.E., and Rai Sudam Charan Naik Bahadur and Babus Gokulananda Chaudhuri and Gauri Sankar Rai graced the meeting by their presence. Pandit Viswanath Satpathi, the president of the meeting, explained to Mr. Satpathi that good character was an invaluable thing in the world and that it should be the object of every student to possess good character.

A farewell meeting in honour of Mr. Hem Chandra Satpathi.

SAMVAD VAHIKA,  
Aug. 18th, 1910.

The *Samvad Vahika* [Balasore] of the 18th August states that the Uriya law students residing in Calcutta held a farewell meeting in that metropolis in honour of Mr. Hem Chandra Satpathi, who started for England to join the Lincoln's Inn there. Babus Bepin Behari Rai, Godavaris Misra and Nilkantha Das took an active part in the proceedings.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE;  
The 3rd September, 1910.

B. S. Press—3 9-1910—217X—97—J. A. M. and others.



# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 3rd September 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 61, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	...	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 61, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 69, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

\* The issue of these papers has been suspended for a time.

**ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.**

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	"Day's News"	Calcutta	Daily	(See above)	Defunct.
2	"Karmayogin"	Ditto	Weekly	(Ditto)	Ditto.
3	"National Daily"	Ditto	Daily	(Ditto)	Ditto.







## I.—FOREIGN POLITICS.

1278. Referring to the ill-treatment of Indians in the Transvaal, the *Amrita Bazar Patrika* says that as Indians are as much the subjects of His Majesty as the Colonists, they should receive the same consideration from the Colonial Secretary as they are entitled to receive from Lord Morley himself.

AMRITA BAZAR  
PATRIKA,  
24th Aug. 1910.

1279. The *Bengalee* doubts if the British Press would have accorded its moral support to the annexation of Korea, if the spirit associated with the Reform Bill of 1832 had not practically exhausted itself.

BENGALIN,  
27th Aug. 1910.

## II.—HOME ADMINISTRATION.

## (a)—Police.

1280. Referring to the seizure of M. P.'s letters at Babu K. K. Mitter's house, the *Bengalee* writes: "We wonder why these letters were at all seized—why this invasion of the sacred rights of private correspondence? That the seizure was unwarrantable is admitted by the speedy return of the letters to their rightful owner. Nor is the fact to be overlooked that the seizure was unauthorised by the terms of the search warrant itself, which empowered the police to search and seize only arms and ammunition and all correspondence connected therewith. Clearly the letters of the Members of Parliament were beyond the purview of the search-warrant and the police had no lawful right to take possession of them. Is the Government going to take any notice of this unwarrantable exercise of authority on the part of the police? The terms of the search-warrant were as clear as the noon-day sun, and any misreading of it, to the injury of an important private right, deserves serious notice. We await the action of the Government in this matter. We may be quite sure that we have not heard the last of this incident. The members of Parliament, whose private correspondence has thus been violated, will not sit quiet under it."

BENGALIN,  
24th Aug. 1910.

1281. The *Bengalee* regards the seizure of Babu K. K. Mitter's private letters under a warrant which authorised the seizure of arms, ammunition and connected correspondence only, as a most extraordinary proceeding. "We have no doubt" says the journal "that the responsible Government of the province never desired the seizure of these letters and that they do not approve of the action of the police. The speedy return of the letters and other articles seized can mean nothing else. We only hope that the Government will take suitable notice of the action of the police in this case and will take steps to make a recurrence of similar action on the part of the police impossible."

BENGALIN,  
25th Aug. 1910.

1282. The *Amrita Bazar Patrika* says that no graver charge could be conceived than that recorded by the Subdivisional Officer of Thakurgaon, who accused the local police of having unnecessarily prolonged a case (under sections 341, 357 and 147, Indian Penal Code) and prevented witnesses from attending court with the intention of harassing the accused. It is hoped that the authorities will enquire into the matter in the interests both of the person aggrieved and of the police whose conduct has been impugned. It is observed that a departmental enquiry without allowing the other side to be represented, will not convince the people.

AMRITA BAZAR  
PATRIKA,  
25th Aug. 1910.

1283. In this connection the *Indian Empire* says that, considering the seriousness of the charge brought against the police at Thakurgaon, the authorities should institute an enquiry as much for the protection of the people as for the maintenance of discipline.

INDIAN EMPIRE,  
30th Aug. 1910.



TELEGRAPH,  
27th Aug. 1910.

1284. Referring to the arrest and subsequent discharge of Pundit Hem Raj, Joint Secretary to the Lahore Bharat Dharma Mahamandal, accused of having in his possession a seditious manuscript, the *Telegraph* writes:—"The conclusion to which the police arrived might as well have been come to before the arrest was made and a warning served on the Pundit desiring him to destroy the manuscript. Even if we take it as an indication of thoughtlessness, when it is fraught with such serious results, we cannot help thinking it to be culpable. We hope these ever multiplying instances of extra zeal would yet bring matters right."

(b)—Working of the Courts.

BENGALIAN,  
24th Aug. 1910.

1285. The *Bengalee* asks why Mr. P. L. Roy, the counsel for the prosecution in the Dacca conspiracy case, should, in his opening speech, have selected the *Bengalee's* review of this book out of the large number of opinions annexed to it, and called it a preface by Babu Surendra Nath Banerjee.

(d)—Education.

BENGALIAN,  
26th Aug. 1910.

1286. The *Bengalee* says that as the appointment held by Dr. Ross in the Home Department, leaves him no time to discharge his duties as principal of the Calcutta Madrassa, the extension of his principalship for a further period would be detrimental to the cause of education in the Madrassa.

BENGALIAN,  
30th Aug. 1910.

1287. In urging the claims of Indians to the superior appointments in the Educational Service the *Bengalee* writes:—"We find that since the admission of Mr. Harinath De in 1901, thirteen appointments have been made in the Imperial Service in Bengal alone, and some five more in East Bengal, but the claims of eminent Indian scholars and scientists have been systematically ignored. Over and above these eighteen appointments in the Indian Educational Service, we find the names of eight more Europeans outside the Service on pay varying from Rs. 500 to Rs. 1,000. If this does not constitute a legitimate grievance, so far as the Indian community is concerned, we should like to know what does."

(e)—Local Self-Government and Municipal Administration.

AMRITA BAZAR  
PATRIKA,  
26th A. G. 1910.

1288. The *Amrita Bazar Patrika* says that Sir Edward Baker has done a most graceful act and thereby earned the gratitude of the people by causing notices to be served on all the zamindars of Shahabad permitting them to apply, without the payment of the usual Court-fees, for reviews of orders already passed under section 103A of the Bengal Tenancy Act.

It is, however, suggested that the loss which the Government will sustain by the concession should be made good by the party whose circular necessitated this course. The journal is anxious to know what steps have been taken to avoid the issue of similar circulars in future.

(h)—General.

BENGALIAN,  
24th Aug. 1910.

1289. The *Bengalee* says that Mr. Earle's comments on Babu Bhupendra Nath Bose's speech in the last meeting of the Supreme Legislative Council were undignified and betrayed a lamentable ignorance of the nature of the duties of a Councillor. It is urged that the less there is of "witticisms" and of exceptions to strong criticism in Council the better for all concerned.



1290. The *Bengalee* says that a pension of Rs. 25 a month or even the special allowance of Rs. 1,000 a year, to which the family of the late Mr. Ganguli is entitled, would be an inadequate provision in view of their needs and the distinguished service and heroic death of the deceased.

BENGALKE,  
24th Aug. 1910.

1291. The *Amrita Bazar Patrika* writes: "Those of our opponents who regard the Indians as unfit to govern themselves in civic and educational matters, under the aegis of the English Throne would do well to study the condition of things under the Chola Kings of South India."

AMRITA BAZAR  
PATRIKA,  
24th Aug. 1910.

1292. "Number Nip," a regular contributor to the *Indian Mirror*, supports the suggestion made by a correspondent of the *Englishman* with regard to the more extensive use of "Mr." as a form of address for Indians in official documents. It is said that this form of address would do away with invidious distinctions which cause much irritation.

INDIAN MIRROR,  
24th Aug. 1910.

1293. The *Bengalee* asks whether the Government intends aggravating the discontent in the new Province by the protracted hearing of the Dacca conspiracy case under the ordinary forms of law. Assuming that the Government of Eastern Bengal and Assam is interested in preventing the continuance of the political ferment, which, it is alleged, has already begun, the journal hopes that the Government will see its way to having the case tried by the Special Tribunal of the High Court.

BENGALKE,  
25th Aug. 1910.

1294. The *Amrita Bazar Patrika* writes: "Never were the Hindus made to realise their helpless condition more vividly than during the last five years: they have come to feel that they have scarcely any status in their own country."

AMRITA BAZAR  
PATRIKA,  
25th Aug. 1910.

1295. The *Mussulman* is grieved to find that the claims of Muhammadan Sub-Deputy Collectors and settlement Kanungos have been overlooked in the list of promotions published in last week's *Eastern Bengal and Assam Gazette*. The journal fails to understand why the Muhammadan officers concerned have received such discouraging treatment at the hands of the authorities.

MUSSALMAN,  
26th Aug. 1910.

1296. The *Telegraph* sees no reason why Dr. Rash Behari Ghose or Babu Sarada Charan Mitra, who are fully the peers of any barrister-lawyer in the country, should not be appointed to succeed Mr. Sinha. The whole country, it is held, will support this suggestion as either of these Bengalis has no equal in any other province.

TELEGRAPH,  
27th Aug. 1910.

1297. The *Amrita Bazar Patrika* wonders if the India Office will take any notice of the unfounded alarmist telegrams published in the *Times*, and the impertinent attacks of the latter on the Viceroy and the Under-Secretary of State for India.

AMRITA BAZAR  
PATRIKA,  
30th Aug. 1910.

1298. The *Bengalee* protests against the proposal to appoint a member of the Indian Aristocracy to a seat on the Bengal Executive Council. In the reform scheme, it is complained, the educated community has been given a back seat, and the consequent dissatisfaction will be accentuated by the preferment of territorial wealth and influence to real and genuine worth.

BENGALKE,  
30th Aug. 1910.

#### IV.—NATIVE STATES.

1299. In criticising an article in the *Times*, the *Bengalee* says it is nonsense to suggest that Native Princes should be consulted on questions affecting the Government of India.

BENGALKE,  
24th Aug. 1910.

1300. The *Bihar Herald* says that since the departure of the Maharaja Saheba and the Maharaj Kumar of Hathwa for Ajmere a crusade has been set on foot against the Bengali employees of the Raj. Many of them have been asked to submit

BIHAR HERALD,  
27th Aug. 1910.



their resignations or applications for pension, no reason being given for thus summararily dispensing with their long and faithful services, and a gentleman of the household staff, who was entrusted with the care of the residential quarters of the Maharani, has been debarred from entering it by the Raj sepoys, while others whom he chanced to visit have been taken to task. In fact most of the Bengali servants of the Raj are in fear of losing their services at a moment's notice. The journal appeals to Sir Edward Baker to make an impartial enquiry into the existing state of affairs at Hathwa.

## VI.—MISCELLANEOUS.

AMRITA BAZAR  
PATRIKA,  
24th Aug. 1910.

1301. The *Amrita Bazar Patrika* reports that the *pan* scare has become serious both in Calcutta and in the mufassal. It is attributed to the unrestricted publication of alarming reports, and to the reticence of the authorities.

BENGALER,  
25th Aug. 1910.

1302. In view of the scare caused by the report of several suspected cases of betel poisoning and the resulting injury to the betel trade, the *Bengalee* is of opinion that

*Ibid.*

Government should issue an official communiqué on the subject. The matter should be enquired into by experts and the result made public.

AMRITA BAZAR  
PATRIKA,  
26th Aug. 1910.

1303. The *Amrita Bazar Patrika* suggests that, with a view to allaying the panic in connection with betel poisoning, the Government should issue a communiqué stating

*Ibid.*

the results of chemical and bacteriological examination. Such an authoritative declaration is considered urgently necessary to save the betel trade from extinction and remove the inconvenience to which the *pan*-eating public have been subjected.

TELEGRAPH,  
27th Aug. 1910.

1304. The *Telegraph* suggests the issue of an official communiqué giving details of reported cases of betel-poisoning and of the results of enquiries and analyses by competent

*Ibid.*

authorities with a view to reassuring the public mind.

INDIAN NATION,  
29th Aug. 1910.

1305. The *Indian Nation* says that the whole affair connected with betel-poisoning is inexplicable except on the hypothesis of Calcutta's partiality for a scare which, it

*Ibid.*

is expected, will pass as other scares have passed, leaving nothing but a rather mortifying memory.

HINDOO PATRIOT,  
25th Aug. 1910.

1306. The *Hindoo Patriot* is much gratified at the sympathetic attitude of Lord Morley and his interest in the cultivation of cotton as shown by his reply to a deputation which waited on him in this connection on the 27th of July last.

Cotton growing in India.

INDIAN MIRROR,  
25th Aug. 1910.

1307. The *Indian Mirror* is of opinion that the problem of unrest in India is far more serious than it is believed to be.

Unrest in India.

Notwithstanding the vigorous measures that have been adopted, lawlessness, the journal asserts, has not yet been suppressed.

AMRITA BAZAR  
PATRIKA,  
25th Aug. 1910.

1308. Considering the gallant conduct and devotion to duty of the late Mr. Ganguli, the *Amrita Bazar Patrika* hopes that his will be treated as a special case,

The late Mr. Ganguli.

and the sanction of the Secretary of State obtained to an annual pension of at least Rs. 1,000 for his wife and family.

INDIAN EMPIRE,  
30th Aug. 1910.

1309. The *Indian Empire* cannot conceive of a case more deserving of a special pension than that of Mr. Ganguli who laid down his life in the service of Government.

The late Mr. Ganguli's case.

AMRITA BAZAR  
PATRIKA,  
25th Aug. 1910.

1310. Referring to the report of the *Englishman's* special correspondent at Dacca to the effect that the whole of that town is in jubilation because of the decrease in

Affairs in East Bengal.

dacoities and assaults that used to be committed by the Nationalists, the *Amrita Bazar Patrika* writes: "All that the general public are, however, aware of is that the sensational Barrah dacoity case was sought to be fastened on these Volunteers (National), though it collapsed miserably, and called forth severe comments from the Chief Justice on the police methods of detecting dacoits in East Bengal. With the result of this trial and the Mussalman riots at



Jamalpur and police lawlessness at Mymensingh before the public, we wonder the correspondent would write all this stuff of nonsense so glibly in the columns of the *Englishman*."

1311. The *Bengalee* contradicts the *Englishman* and asserts that Babu Babu Pulin Behari Das and S. N. Banerjee has never corresponded with Babu Pulin Behari Das, now under trial at Dacca.

BENGALUR,  
26th Aug. 1910.

1312. The *Bengalee* complains that Mr. P. L. Roy, counsel for the prosecution in the Dacca case, went out of his way to attack Babu Surendra Nath Banerjee repeatedly on the flimsiest pretexts and without any justification so far as the interests of the prosecution were concerned.

BENGALUR,  
27th Aug. 1910.

1313. The *Bengalee* is in favour of the King Edward Memorial taking the form of an additional hostel for the students of Calcutta.

BENGALUR,  
26th Aug. 1910.

1314. The *Bengalee* says that every public spirited man in the province has, some time or another, been an active supporter of the swadeshi movement. The journal itself confesses to being as warmly and enthusiastically in favour of this movement, as it ever was, and as anxious also that it should have a religious character.

BENGALUR,  
26th Aug. 1910.

1315. The *Amrita Bazar Patrika* urges the necessity of restraining the *Englishman* and other Anglo-Indian papers from trying to interfere with the course of justice by helping the prosecution with suggestions in the Dacca conspiracy case.

AMRITA BAZAR  
PATRIKA,  
26th Aug. 1910.

1316. In view of the fact that the Hindus of the present day have, as a class, considerably degenerated, the *Amrita Bazar Patrika* suggests that they should eschew politics for a time and concentrate their energy on racial improvement and the development of the peaceful arts of industry and agriculture.

AMRITA BAZAR  
PATRIKA,  
26th Aug. 1910.

1317. The *Indian Empire* writes: "If we had as a subject nation, little of real politics before, with the Press Act and the Seditious Meetings Act, that little too has disappeared. So the best thing we can do is to eschew politics altogether and direct or rather divert our attention to education, sanitation, social reform, and to commercial and industrial pursuits.

INDIAN EMPIRE,  
30th Aug. 1910.

1318. The *Mussalman* urges the necessity of legislation to prevent the mismanagement of public endowments.

MUSSALMAN,  
26th Aug. 1910.

Public endowments.

1319. The *Bengalee* agrees with the *Mussalman* that public endowments are commonly mismanaged. It is suggested that the ultimate control should rest with the public.

BENGALUR,  
30th Aug. 1910.

1320. The *Bengalee* protests against the proposed secret circulation in India of socialist pamphlets. Anything that cannot bear publicity ought not to be circulated at all.

BENGALUR,  
28th Aug. 1910.

Such is our abject condition that the cause of swadeshi—honest swadeshi we mean—seems to have been lost sight of, and we have drifted back again to the apathy, listlessness and indifference which were our portion before the so-called dawn of swadeshism. Anarchism has certainly done much to interfere with the growth of our industries and commerce, but all the same the Government has not restricted its activity in lending whatever encouragement it can to indigenous industries."

G. C. DENHAM,

Special Asst. to the Depy. Insp.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,

9, ELYSIUM ROW,

The 3rd September 1910.

J. S. Press—3-9-1910—219X—95—S. A. G.



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